

# **JOHN PAUL II PONTIFICAL THEOLOGICAL INSTITUTE FOR MARRIAGE AND FAMILY SCIENCES**

## **INDIAN SESSION CANA**



## **PROSPECTUS & CALENDAR 2022-2023**

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THE APOSTLE OF MERCY  
HIS HOLINESS POPE FRANCIS



## APOSTOLIC CONSTITUTION

### *Magnum Matrimonii Sacramentum*

John Paul II, Bishop, Servant of the Servants of God,  
as an everlasting memorial

1. The Church has always shown her special pastoral concern for the great sacrament of Matrimony (cf. Eph 5:32) since she is “conscious that marriage and the family are one of the greatest goods belonging to the human race” (*Familiaris Consortio*, n.1). Indeed “the salvation of the individual as well as of human and Christian society itself is intimately connected with the health and well-being of marriage and the family” (*Gaudium et Spes*, n.47). A sign of this special pastoral concern is the very lengthy treatment, which the Vatican Council II gave to it in its deliberations. The popes and bishops of the entire world have never tired of teaching and furthering the loftiest ideals of marriage and the family, while at the same time supplying answers to the questions of today as our Predecessor Pope Paul VI did when he issued his encyclical, *Humanae Vitae*.

Among the many signs of this great concern in more recent times has been the Synod of Bishops held in Rome from 26th September until 25th October 1980, as well as the establishment of the *Pontifical Council for the Family*.

2. Among the major responsibilities entrusted to the Church, which have to do with marriage and the family, one of the most distinct is the duty to “state to everyone the plan of God for marriage and the family in order to safeguard its full vigour and advancement both in a human and a Christian sense”(*Familiaris Consortio*, n.3). This is the reason why the Church was so zealous to study the theology of marriage and to set up institutes which would encourage the pastoral care of



marriage and the family. These institutes were to work in a special way in the field of pastoral care.

Now it has become necessary to found a primary Institute of studies whose special concern will be to promote the basic theological and pastoral study of marriage and family for the good of the whole Church.

3. Therefore, after mature deliberation, we determine and decree that the Pontifical Institute for Marriage and Family, which has already been set up at the Pontifical Lateran University, should now be given juridical form. This is done so that the truth of Marriage and the Family may be given ever closer attention and study, and that lay people, religious and priests can receive scholarly formation in the study of marriage and the family either in a philosophical-theological way, or from the point of view of the human sciences. In such a way their pastoral and ecclesial ministry for the good of the People of God will be more carefully and effectively carried out.

Central to the concept of this Institute will be its right to confer the following academic degrees:

- The Doctorate in Sacred Theology with a specialization in the theology of Marriage and the Family.
  - The Licentiate in Theology of Marriage and the Family and the Licentiate in Family Sciences.
  - The Diploma in the study of Marriage and the Family.
4. The Institute will implement the following objectives:
    - A. The establishment of a curriculum leading to Doctorate in Sacred Theology in the theological study of Marriage and the Family for those who already have attained the Licentiate in Sacred Theology.
    - B. The establishment of a curriculum for the Licentiate in Sacred Theology for those who have received the Bachelor's Degree in Sacred Theology and a new Licentiate in Family Sciences for those who have received the Bachelor's Degree in any subjects.
    - C. The establishment of a curriculum for the Diploma in the Theology of Marriage and the family for those who are entitled to take courses at the University level in their own nations.
    - D. The planning of study seminars to which people of sound judgment may be invited to consider the more serious and important questions pertaining to Marriage and the Family. These seminars may take place either at the request of the Dicasteries of the Roman Curia or of individual Episcopal Conferences.
  5. The academic Authorities are personal and collegial (See Apostolic Constitution *Veritatis Gaudium*, art. 15). The personal authorities are:



for the entire Institute and the Central Session, the Grand Chancellor and the President of the Institute; for the Central Session its Vice-President; for the extra-urban Sessions, also their respective Vice-Grand Chancellor and Vice-President.

The collegial authorities for the entire Institute are Higher Council and the Council of the Institute; for the Central Session the Council of the Central Session; for the respective Sessions the Session Council.

6. Whatever this apostolic Constitution establishes shall in due time be put into effect by the specific regulations of the Institute. These shall be approved by the legitimate Authority of the Holy See after hearing the advice of the Academic Senate of the Pontifical Lateran University.
7. The Institute is entrusted in a special way to the care of the Most Blessed Virgin Mary under her title, Our Lady of Fatima.

Finally, we want this Constitution of ours to be firm, valid and effective, and it must be scrupulously observed by all concerned, notwithstanding anything to the contrary.

*(Given at Rome, at St. Peter's on the 17<sup>th</sup> of October, on the feast of Our Lady Of the Rosary, in the year 1982, the fourth year of our Pontificate. John Paul II)*

\* \* \*

## ADMINISTRATION

Grand Chancellor	: <b>His Excellency Vincenzo Paglia</b> (Rome)
Grand Vice-Chancellor	: <b>His Grace Mar Joseph Perumthottam</b> (Metropolitan Archbishop of Changanacherry)
President	: <b>Msgr. Philippe Bordeyne</b> (Rome)
Vice-President	: <b>Rev. Dr. Jacob Koippally</b>
Dean of Studies	: <b>Rev. Dr. Tom Kainikkara</b>

## INSTITUTE COUNCIL

Rev. Dr. Jacob Koippally (President)	Rev. Dr. Antony Pattaparambil
Rev. Dr. Tom Kainikkara (Secretary)	Rev. Dr. Jose Parappally
Rev. Dr. Thomas Kochuthara	Rev. Dr. Philip Kavithazhe
Rev. Dr. Antony Moolayil	Prof. Dr. P.C. Aniyankunju
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## THE IDENTITY AND NATURE OF THE INSTITUTE

**The Pontifical John Paul II Institute for studies on Marriage and Family**, established in 1981 by His Holiness John Paul II, with its central faculty in Rome at the **Pontifical Lateran University** has a network of specialized sessions for studies on Marriage and Family across the whole world. The Institute is in a certain sense an “unicum” among the Ecclesiastical Academies. In fact, the Institute is one (with one Chancellor and one President) and, at the same time, it is structured on each Continent by means of the juridical figure known as Session. Through the Apostolic Constitution *Magnum Matrimonii Sacramentum* of 07 October 1982, the Feast of Our Lady of the Rosary, the Central Session of the Institute was established and its identity and purpose were defined. On that occasion the Institute was entrusted in a special way to the care of the most Blessed Virgin Mary under her title, Our Lady of Fatima.

Since the foundation of the Central session in Rome, the Institute has spread to the five Continents with sessions in Washington D.C (United States), Mexico City and Guadalajara (Mexico), Valencia (Spain), Salvador de Bahia (Brazil), Cotonou (Benin-Africa), Melbourne (Australia) and Changanacherry (India). Though the courses at this Indian Session of the Institute had already started in the year 1997, only in November 2001 did the Institute become the *Indian Session* of the *Pontifical John Paul II Institute* through a Decree from the Congregation for Catholic Education. The studies undertaken at this Institute are awarded with Pontifical degrees from the Lateran University.

The academic Authorities are personal and collegial (See Apostolic Constitution *Veritatis Gaudium*, art. 15). The personal authorities are: for the entire Institute and the Central Session, the Grand Chancellor and the President of the Institute; for the Central Session its Vice-President; for the extra-urban Sessions, also their respective Vice-Grand Chancellor and Vice-President.

The collegial authorities for the entire Institute are Higher Council and the Council of the Institute; for the Central Session the Council of the Central Session; for the respective Sessions the Session Council.

### I. Marriage and Family as a Way of Life

“The future of humanity passes by way of the family” (FC n.86). This is the time of the family, inside the Church and within society. Addressing the members of the Pontifical John Paul II Institute on March 23, 1992, the Holy Father John Paul II said, “the gospel message on the family is today at the centre of crucial concern for the Christian existence and the new Evangelization”. In the Encyclical Letter “*Redemptor Hominis*”, he stated the animated word: “Man cannot live without love. He remains a being that is incomprehensible for himself; his life is senseless if love is not revealed to him, if he does not encounter love, if he does not experience it and make it his own, if he does not



participate intimately in it" (n.24).

In the Encyclical Letter *Deus Caritas Est*, Pope Benedict XVI makes clear that "Marriage based on exclusive and definite love becomes the icon of the relationship between God and his people and vice versa. God's way of loving becomes the measure of human love" (n.11). Keeping the spirit of its founder Pope John Paul II, the ultimate goal of research in the Pontifical John Paul II Institute for Studies on Marriage and Family, is to provide a deeper understanding of God's plan on Marriage and Family by means of multidisciplinary education rooted in sound philosophical, theological, psychological and other areas of human sciences.

John Paul II Institute prepares postgraduates (laypersons, priests, and religious) for many types of activities in the field of marriage and the family. In some cases this activity is directly pastoral and apostolic, while in other cases it is combined with professional activity. It prepares persons for research in academic work in the social- medical field, educators in the schools, in the fields of counselling, health care institution, and family pastoral ministries.

## **II. The Distinguishing Feature of the Institute's Study and Objectives**

John Paul II Institute is devoted to the study of the truth about human person in all its dimensions: theological, philosophical, psychological and other human sciences. Established "for India and the neighbouring countries", this Institute at Changanacherry is committed to serving the whole of India and the neighbouring countries and all Christian Churches.

The Institute bases its study on the fact that Marriage and Family are rooted in the inmost nucleus of the truth about man and his destiny. Sacred Scripture reveals that the vocation to love is part of the authentic Image and Likeness of God. It focuses on the study on the newness of John Paul II's teaching on human love. A philosophy of marriage and Family that reveals the *Communio Personarum* is one of the main areas of our teaching. The systematic theology that allows an "adequate" anthropology is another central theme. This anthropological study seriously takes the notion of *nuptial mystery* in order to find the truth and meaning of Marriage and Family. The sacramental value of marriage and the ecclesiology of Marriage and Family are studied from various dimensions. A moral theology of Excellence in Love and Action is another key area of our research. The moral theology searches how the experience of love is inscribed in human action. The method proper to the Institute and one of its specific tasks in studying marriage and family consists in the interdisciplinary use of the human sciences: psychology, pedagogy, sociology, law, bio-ethics, biology, medicine etc.

## **III. The Programme of Study**

The Institute offers two Licentiate Degrees in Marriage and Family. Both



these programmes are designed upon the model of the Pontifical John Paul II Institute across the world, while remaining sensitive to local academic and intellectual traditions, and to the particular challenges facing marriage and family in Asian region. Other than the degree programmes, the Institute offers different diploma programmes in Counselling and Family Ministry.

#### **IV. The New Institute**

Pope Francis, on 8th September 2017 through his *motu proprio Summa familiae cura* "By the greatest concern for the family" gave to the institute a new name and redefined its mission.

According to Pope Francis, "The welfare of the family is decisive for the future of the world and that of the Church...We do well to focus on concrete realities, since 'the calls and the demands of the Spirit resound in the events of history', and through these the Church can also be guided to a more profound understanding of the inexhaustible mystery of marriage and the family." Therefore, he states, "we must look, with the intellect of love and with wise realism, at the reality of the family today in all its complexity, with its lights and its shadows."

In this context Pope Francis thinks that it is timely to give a new legal disposition to the John Paul II Institute, so that this academic institution today be better recognised and appreciated. Therefore, Pope Francis decided to institute a new John Paul II Pontifical Theological Institute for Marriage and Family Sciences, broadening its field of interest, both in relation to the new dimensions of the pastoral task and of the ecclesial mission, and with reference to developments in the human sciences and in anthropological culture in a field so fundamental for the culture of life.

A total vision of the new institute would be clear through the articles 1 to 6 of the same document.

The Institute in India enjoys the warm encouragement of the Bishops' Conference of India and the special interest of the Major Superiors and Provincials of the religious congregations. The Graduates from the Indian Session are actively involved in the socio-medical field, in the fields of counselling, health care institutions, personal and family law and family pastoral ministries in various dioceses in India. The Institute has attracted students not only from India but also from other neighbouring countries and all the Christian Churches. Here they have found a strong sense of family spirit and a great quality in academic research. By this time, these programmes have proven themselves to be a productive way of replying to the ever-increasing demand that the pastoral care of families is placing on local Churches and society. The Institute also hopes to award in the near future, secular University degrees in affiliation with the Indian universities.

**Dr. Jacob Koippally, Vice-President**



## NORMS FOR APPLICATION FOR LICENTIATE

Fill up the application form and send it to the Vice-President or submit it online along with the following items.

1. Original and two attested copies of the qualifying Certificate.  
(For Licentiate degree, B.Th Certificate/Degree Certificate together with Marklists is to be attached)
2. Original and two attested copies of the front page and the marklist of the S.S.L.C. certificate.
3. Three passport size photos.
4. Bio-data
5. Recommendation Letter of the Bishop or the Superior
6. Application form and Registration fee: Rs. 1500/-. All the fees can be remitted online using the link in the website: [www.stjohnpaul2institute.org](http://www.stjohnpaul2institute.org)

The Bio-data should include: Name, address, academic qualification, languages known, job experiences, participation in organizations, special interests, research interests, expectations from the course, career goals in attending the course and other details if any.

### Address to contact:

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## FEES

### LICENTIATE

Registration	1500	
Establishment fee	2000	(Annually)
Tuition		
Licentiate	12500	(Per Semester)
Graduation fee	1000	
Licentiate Thesis Submission	1500	



Boarding & Mess (Fulltime)	6500	Per Month (Mess 4500 + Hostel 2000)
Boarding & Mess (Weekend-off)	5500	Per Month (Mess 3500 + Hostel 2000)

### **DIPLOMA COURSE IN COUNSELLING AND FAMILY MINISTRY (Six Months)**

Registration	500	
Tuition	10000	
Certificate Fee	500	
Boarding & Mess (Fulltime)	6500	Per month
Boarding & Mess (Weekend-off)	5500	Per Month

## **LICENTIATE PROGRAMME COURSE REQUIREMENTS**

Students are required to do courses and seminars for 54 credits (one credit is 15 lecture hours) with at least a B grade average. They have to do four seminars (8 credits), one in each semester. Students are required to make one book review for each semester. They will select the books with the approval of the professors. Extension Lectures in "Theology & human sciences" are obligatory for the completion of the course. They will also make a research study under the guidance of a Professor on a specific theme, and submit a written Thesis of 80 to 100 typed pages. The Dean of Studies will appoint a Second Reader for the Thesis. Only when the Thesis is approved by both the Guide and the Second Reader, the student can appear for the final examinations.

To appear for the Examination the student has to earn 80 % of the attendance in each subject. The student will also have to successfully defend the thesis before a panel of professors, decided by the Institute Council. Besides the Defence, the students have to undergo the Comprehensive Oral & Written Examinations.

### **NORMS FOR THE COMPREHENSIVE EXAM AND THESIS DEFENCE**

The modalities of the Comprehensive Oral & Written examination will be proposed by the Institute Council and will be published one month in advance.



The student has to write a thesis which should manifest “Scientific Excellence”

- The theme of the thesis has to be approved by the Institute Council.
- The Student has to submit a copy of the Thesis to the Dean of Studies to be submitted to the Second Reader for its assessment.
- The student has to present two copies of the thesis at the office of the Institute after the Public Defence and the Final Corrections.
- The thesis should not exceed 100 pages (including index and bibliography).
- Only limited internet references will be accepted for the Thesis.

### **NORMS FOR THE EXAM**

- All the students have to appear for the regular sessions of the examinations fixed by the Institute. Those who do not secure pass marks and those who fail to appear in the regular session can do the examinations in a second session where the evaluation will be out of 95 percent of the total marks.
- The mode of exam is left to the freedom of the examiner.
- The office of the institute, in consultation with the Professor concerned, has to ensure that the student has sufficient percentage of attendance required for the course.

### **LANGUAGE REQUIREMENT**

The student is required to manifest a working knowledge of one modern language (German or Italian) for the completion of the Licentiate Degree Programme. The language courses may be offered at the Institute for which the students will have to pay a minimum amount.

### **EXAMINATION (LICENTIATE)**

Examinations for individual subjects have to be done at the Scheduled time. The Vice-President may allow students to appear for examinations outside the scheduled time owing to serious reasons. To appear for the examination, there should be 80% attendance. To appear for the Final examination the candidates, who have earned the necessary credits, will have to satisfy all requirements as may be stipulated from time to time.



## GRADING SYSTEM FOR LICENTIATE

### Total Marks: 30

Distinction	:	A+ (Summa cum Laude)	:	29.5 - 30
First Class	:	A (Magna cum Laude)	:	27.5 - 29.4
Second Class	:	B+ (cum Laude)	:	25.5 - 27.4
Third Class	:	B (Bene Probatus)	:	21.5 - 25.4
Third Class	:	C (Probatus)	:	18 - 21.4
Fail	:	F	:	Below 18

N.B. 5 marks out of 30 for each individual subject will be set apart for internal assessment by the professor concerned in the following manner:

Active participation and attendance in class	-	3 marks
Class notes	-	2 marks

## FINAL GRADING

The final grading will be done in the following manner:

Individual topics and seminars	:	500 marks.
Thesis	:	150 marks.
Comprehensive oral exam	:	150 marks.
Comprehensive written examination	:	100 marks.
Total	:	900 marks



## **COURSES OFFERED**

### **LICENTIATE IN FAMILY THEOLOGY**

#### **SECTION ONE: CORE COURSES**

ISMF A01	Nuptial Mystery: Theology of the Body (Part I)	(2)
ISMF A02	The Theological Significance of the Body (Part II)	(2)
ISMF A03	Communio Personarum	(2)
ISMF B01	Marriage and Family in the Old Testament	(2)
ISMF B02	Marriage and Family in the New Testament	(2)
ISMF B03	Life in the Bible	(2)
ISMF M01	Primacy of Love - Thomistic Interpretation of Morality	(2)
ISMF M02	Moral experience & the Structure of a Virtuous Behaviour	(2)
ISMF M03	The Vocation to love: Sexuality and Happiness	(2)
ISMF M04	Different Schools in Moral Philosophy	(2)
ISMF M11	Fundamental Moral Theology: Freedom, Conscience and Human Action I & II	(1)
ISMF M12	Learning to Love: Passion and Choice	(2)
ISMF M13	An Excellent Love: Chastity and Charity	(2)
ISMF M14	Bioethics: LGBT Issues	(2)
ISMF P01	Alcoholism and the Family	(2)
ISMF P02	Substance Abuse, Counselling & Family Therapy	(3)
ISMF P03	Family Psychology	(3)
ISMF P05	Theories of Personality	(2)
ISMF S01	Social Subjectivity of the Family	(2)
ISMF T01	Patristic teachings on Marriage and Family	(2)
ISMF T02	Family Spirituality & Eucharistic Foundation of Marriage & Family	(2)
ISMF T04	Indissolubility of Marriage	(2)
ISMF T05	Theology of Marriage and Family	(2)
ISMF T13	The Home of St. Therese: A Family Par Excellence	(2)
ISMF T14	Theological Analysis of sexual difference in the catechesis of John Paul II	(2)
ISMF T16	Fundamental Theology of the Christian Form	(2)
ISMF T17	Genesis Account of Creation in the fourth and fifth centuries of Patristic Era in three Theological Poles	(1)
ISMF V01	Magisterial Teachings on Marriage and Family	(2)
ISMF V02	Marriage and Family in the World Religions	(2)
ISMF V03	Marital love in the Magisterial Teachings	(2)
ISMF V04	Church and Family Ministries	(2)





ISMF V14	Family and Modern Culture and the Sacrament of Marriage & Family	(2)
ISMF V16	Laws on Women and Children	(2)
ISMF V18	Pastoral Accompaniment to Families in the Light of 'Amoris Laetitia'	(2)
ISMF V19	Glimpses of Family Values in Modern English Literature	(1)

### SECTION TWO: ADDITIONAL COURSES

ISMF A04	The Status of Women in Contemporary Indian Society- An Anthropological Overview in the light of Mulieris Dignitatem	(2)
ISMF A05	Natural Family Planning	(1)
ISMF A10	Anthropological Foundation of Marriage and the Family	(1)
ISMF LG1	Italian/ German Language	(1)
ISMF LG2	Latin Language	(1)
ISMF M05	Ethical Approaches and Issues in Bioethics	(2)
ISMF M06	The Moral Foundations and the Human Action.	(2)
ISMF P04	Introduction to Psychology	(1)
ISMF P06	Different Approaches in Psychology	(2)
ISMF P07	Attachment Theory	(1)
ISMF P08	Neuro-Linguistic Programme	(1)
ISMF P09	Abnormal Psychology	(2)
ISMF P20	Family Therapy	(2)
ISMF P21	Family Counselling	(2)
ISMF P22	Parenting Psychology	(2)
ISMF S02	Family & Common Good	(1)
ISMF T06	Foundations of Ecclesiology I & II	(1)
ISMF T07	Family and Liturgy	(1)
ISMF T08	Introduction to Theology	(1)
ISMF V05	The Role of the Family in the Letter to Families	(1)
ISMF V08	Counselling Practicum	(2)
ISMF V11	Family Care in Pastoral Context – Psychological Approach	(2)
ISMF V12	Marital Love & Adjustment	(2)

### SECTION THREE: OPTIONAL COURSES

ISMF A06	Anatomy and Physiology	(1)
ISMF P10	Schizophrenia and the Family	(1)
ISMF P11	Behaviour and its modification in Relation to the Family	(1)
ISMF P12	Adolescence-Related Problems and Family	(1)
ISMF P13	Crisis Counselling	(1)
ISMF P14	Mood Disorders	(1)
ISMF P15	Motivation and Personality	(1)



ISMF P16	Psychopathology, Crime and Delinquency	(1)
ISMF P17	Human Development and Family Relationships	(2)
ISMF P18	Mental Health and Disorders	(1)
ISMF S03	Sociology of Health and Hospital Management	(1)
ISMF V06	Marriage and Canon Law	(2)
ISMF V07	Civil Law on Family Values and Marriage (Indian Context)	(1)

#### SECTION FOUR: SEMINARS

ISMF A07	Hermeneutics of Human Person	(2)
ISMF A08	Women Empowerment	(2)
ISMF B04	Families in the Bible	(2)
ISMF M07	Bioethical Issues	(2)
ISMF M08	Moral Philosophy	(2)
ISMF M09	Virtue-centred moral life	(2)
ISMF M10	Veritatis Splendor & different moral approaches	(2)
ISMF T09	Family: The Domestic Church	(2)
ISMF T10	Theology of Love	(2)
ISMF T11	Theological Anthropology with Patristic Emphasis	(2)
ISMF T12	Revisiting Humanae Vitae after Fifty Years	(2)
ISMF V13	Pastoral Care for Migrants	(2)
ISMF V15	Families at crossroads: Pastoral issues of mixed marriages	(2)

#### SECTION FIVE: ADDITIONAL SUBJECTS

(Obligatory for all students)

ISMF 605	Research and Thesis Writing Methodology
ISMF 606	Extension Lectures in Theology & Human Sciences

## COURSES OFFERED LICENTIATE IN FAMILY SCIENCES

All the courses of Family Theology are included in this course

#### SECTION ONE: CORE COURSES

ISMF A09	Anthropological questions in the perspectives of "Laudato si"	(2)
ISMF T15	Family in Literature and Cinema in the Indian Context	(2)
ISMF V16	Family and the Demography	(2)
ISMF V17	Family and Economics	(2)



## DIVISION OF COURSES

I SEMESTER (2022 September – 2023 January)

### **ISMF B02 Marriage and Family in the New Testament Chempakasserry**

The subject introduces Jesus' vision of Marriage and Family as seen from the Synoptics. Use of the image of marriage in the words of Christ, Jesus as bridegroom, Dignity of man-woman relationship and equality of man and woman in marriage in the teaching of Christ are studied in detail. Sanctity and permanence of marriage, the root of Pauline privilege, women, the question of mixed marriage, the mutual right of couples over the body of the spouse, marriage symbol in St. Paul, especially in the Letter to the Ephesians and Corinthians are studied deeply.

#### **Bibliography**

1. J. L. McKenzie (ed.) *The Gospel according to St. Mathew*  
*The Gospel according to St. Mark Vols. 1 – 2.*  
*The Gospel according to St. Luke Vols. 1 – 2.*  
*The first Epistle to the Corinthians; The Epistle to the Ephesians.*
2. R. E. Brown (ed.) *The Jerome Biblical Commentary.*
3. F. F. Bruce, *The Epistle to the Ephesians*, London, 1961

### **ISMF M03 Meaning of Affection, Happiness and Human Sexuality (Part III)**

**Koippally**

This course aims at an integrated vision of sexuality. It tries to analyze sexuality in a positive way, as a part of human life and as a responsible gift that God provides in human life with the gender difference as man and woman. The first part of the course explains the relation between Love and sexuality, in which the study concentrates on chastity as an excellent expression of love, difficulties of loving and fragile nature of love. The second part of the study is an analysis of the integrating ways of affectivity and different types of personalities in traditional moral approach. The third part deals with the education of desires and the necessity of being virtuous to have a healthy and integrated sexual life.

#### **Bibliography**

1. CDF, *On the Pastoral Care of Homosexuality*, 1986.
2. Pontifical Council for Social Communication, *Pornography and Violence in the Communication Media*, 1989.
3. CDF, *Nondiscrimination against Human person*, 1992.
4. Pontifical Council for Family, *Truth and Meaning of Human Sexuality*, 1995



### ISMF V04 Church and Family Ministries

Alencherry

The vision and practice of the Church regarding family ministries. Following the ministerial example of Jesus and the practice of his disciples the Church adopted the policy of ministering the family. Church's vision on Family Apostolate as envisaged in the main documents. The need for a family perspective in evangelization; The need for Family Apostolate and its importance in the Indian context; Various family ministries; The organization and administration of Family Apostolate.

#### Bibliography

1. Second Vatican Council, *Church in the Modern World*, 48-52.
2. Paul VI, *Humanae Vitae*.
3. John Paul II, *Familiaris Consortio*.
4. Joseph Alencherry (2018), *Family Apostolate*, Madhyasthan Books, Changanacherry.

### ISMF P03 Family Psychology

Alencherry

This course deals with the psychological aspects of family life; family as the sum total of the interpersonal relationships, the clustering of these relationships and their intricacies, the different schools dealing with the psychology of the family, how the psychology of the persons in the family affects family relationships. The importance of communication in the family; communication theory, fostering communication in the family etc.

#### Bibliography:-

1. J. Alencherry, *A Study of Life Satisfaction and Distress among Middle Class Families in India*, Miami, Barry University, 1993.
2. Goldenberg, & H. Goldenberg, *Family Therapy: An Overview*, California, 1980.
3. N. J. Ackerman, *A Theory of Family Systems*, New York: Gardner Press, 1984.
4. E. M.Duvall, *Family Development*, Philadelphia: Lippincott, 1957.

### ISMF B03 Life in the Bible

Valliyanipuram

Sacredness of life is the perennial message of the Holy Bible. The classical biblical text, 'God created human being in his own image and likeness' (Gen 1:27) powerfully reinforces this truth. Jesus Christ, the Son of God, redeemed human life by giving his own life as a ransom for the whole humanity (Mt 20:28). But today life in our planet faces many challenges. The infringement of human rights, breakdown of families, grievous violations of life and atrocities against nature are the pathetic stories of modern culture. We have to create a counter



culture which fosters life in all its dimensions. This course on 'Life in the Bible' has this sublime aim.

### **Bibliography :-**

1. Brueggemann, *Theology of the Old Testament: Testimony, Dispute and Advocacy*, (Minneapolis: Fortress Press, 1997).
2. Joseph A. Fitzmyer, *The Gospel according to Luke*, 2 vols., (New York: Doubleday, 1985).
3. Raymond E. Brown, *The Gospel according to John*, 2 vols., (New York: Doubleday, 1966, 1970).
4. George Mlakuzhyil, *Abundant Life in the Gospel of John*, (Delhi: ISPCK, 2007).
5. Rui De Menezes, *Voices from Beyond: Theology of the Prophetic Books of the Bible*, (Mumbai: St Paul's, 1970).
6. Abraham J. Heschel, *The Prophets*, Two Volumes in One, (Peabody: Prince Press, 2003).

### **ISMF T02 Family Spirituality: Eucharistic Foundation of Marriage & Family**

**Parappally**

It is an analysis of man's vocation to family life and the family's call to holiness. It evaluates the role and mission of the Christian family in the contemporary world as an intimate community of life and love and the spirituality that should guide it through troubled times in order to perform its role as Domestic Church. It also probes the main documents of the Church on family life especially the Apostolic Exhortation *Familiaris Consortio* by John Paul II. It also discusses the Eucharistic foundation of Marriage and the Trinitarian dimension of the Sacraments.

### **Bibliography:-**

1. *Catechism of the Catholic Church*.
2. Vatican II, *Gaudium et Spes, Sacrosanctum Concilium, Apostolicam Actuositatem, Lumen Gentium*.
3. John Paul II, *Familiaris Consortio, Dominicae Cenae, Redemptor Hominis, Ecclesia de Eucharistia, Letter to Families*.
4. Paul VI, Encyclical Letter *Humanae Vitae*.
5. Benedict XVI, Encyclical Letter *Deus Caritas Est*.
6. Francis, Encyclical Letter *Lumen Fidei*.
7. D. Murray, *Life and Sacrament*, Freiburg, 1976.
8. Chundelikkat A., *Eucharist and Family*, ATC, Bangalore, 2010.

### **ISMF P05 Theories of Personality**

**Moolayil**

The individual person is unique and important. But what is meant to be "person", what are the factors influencing personality, what is the nature of



personality theory etc. are discussed. The course also attempts to shed light on the important personality theories promulgated by Sigmund Freud, Erik Erikson, Carl Rogers and others.

### **Bibliography**

1. C. S. Hall, G. Lindzey & J. B. Campbell, *Theories of Personality*, Wiley Books, New Delhi 2014.
2. S. Worchel & W. Shebilske, *Psychology: Principles and Applications*, New Jersey 1983.

### **ISMF T07 Family Spirituality: Liturgy**

**Maniyattu**

The primary goal of this course is to present the necessary relation existing between liturgy and family in the Church. The course aims at introducing Liturgy as the source and summit of Christian life; the summit toward which the activity of the Church is directed and the font from which all her power flows. (LG 11, SC 10). Since family is viewed as the domestic Church (LG 11), the liturgy is of vital significance in the life of the family. As the Church of God is built up and grows in stature through the Eucharistic liturgy (UR 15), so too the domestic Church is built up and grows through the Eucharistic liturgy. The course provides the students with a brief introduction to the understanding of liturgy, so as to enable them to understand the relation between liturgy and family.

### **Bibliography**

1. Aerath C., *Liturgy and Ethos: A study Based on the Malankara Liturgy of Marriage*, Rome 1995.
2. Chupungco, A.J., ed., *Handbook for Liturgical Studies, Vol.I: Introduction to the Liturgy*, Collegeville, Minnesota 1997.
3. Edakalathur L., *The Theology of Marriage in the East Syrian Tradition*, Rome 1994.
4. Fagerberg, D.W., *What is Liturgical Theology: A Study in Methodology*, Collegeville, Minnesota 1992.
5. Jones C. & Others, ed., *The Study of Liturgy*, New York 1992.
6. Kilmartin, E. J., *Christian Liturgy.I. Theology*, Kansas City 1988.
7. Martimort, A. G., ed., *The Church at Prayer, Vol. I.: Principles of the Liturgy*, Collegeville, Minnesota 1987.
8. Schmemann, A., *Introduction to Liturgical Theology*, New York 1986.
9. Vagaggini, C., *Theological Dimensions of the Liturgy*, Collegeville, Minnesota 1976.
10. Verheul, A., *Introduction to the Liturgy: Towards a Theology of Worship*, Collegeville, Minnesota 1968.



11. William, M., *Marriage: The Rock on Which the Family is Built*, San Francisco 1995.

**ISMF V14 New Evangelization in Modern Culture and the Sacrament of Marriage and Family**

**Kavithazhe**

“The future of humanity passes by way of the family” (FC 86). This course tries to make an analysis of modern cultural and pastoral challenges and the relevance of the family in the process of new evangelization.

**Bibliography:-**

1. John Paul II, *Familiaris Consortio*, (22.11.1981), in AAS 74 (1982) 2, 81-191.
2. \_\_\_\_\_, *Man and woman, He created them: A Theology of the Body*. Pauline Books and Media, 2006.
3. Benedict XVI, *Deus Caritas Est*, (25.12.2005) in AAS 98 (2006) 3, 217-252.
4. Francis, *Amoris Laetitia*, (19.03.2016) in AAS 108 (2016) 4, 311-446.
5. Marc Ouellet, *Mystery and Sacrament of Love, The theology of marriage and the family for the new evangelization*, William B. Eerdmans, Michigan, 2015.
6. Livio Melina, *Building a Culture of the Family, the Language of Love*, St. Pauls, New York 2011.

**II SEMESTER**

(February – May 2023)

**ISMF T01 Patristic Teachings on Marriage and Family**

**Kochuthara**

The valuable traditions of East and West with regard to marriage and family are studied in the light of the Patristic texts. Man and woman relationship, sexuality, virginity and marriage in the Fathers of the Church and development of these ideas in the later period will be covered in this class. The candidates may have to go through the works of Tertullian, St. Ambrose, St. Augustine, St. Basil, St. John Chrysostom, St. Gregory Nazianz, St. Gregory of Nyssia, St. Ephrem etc.

**Bibliography**

1. Abbe Migne (ed.) *Patrologiae cursus Completus, Collection of the Fathers esp. of Tertullian*, St. Ambrose, St. Augustine, Capodocian Fathers and St. John Chrysostome.
2. W.A. Jurgens, *The Faith of the Early Fathers*, Minnesota, 1970.
3. G.S. Gasparro Et al., *The Human Couple in the Fathers*, Boston, 1998.
4. P. Brown, *The Body and Society: Men and Women and Sexual Renunciation in early Christianity*, New York, 1988.



### **ISMF V12 Pastoral Accompaniment to Families in the light of *Amoris Laetitia* (AL)**

**Koippally**

This study intends a re-reading of the Apostolic Exhortation *Amoris Laetitia*. We will have a comprehensive vision of the text and its context and will evaluate the debate on the same. What is the realism AL presents and what are the consequent controversies? We also discuss the relevance of the proposals that AL put forward for families and institution of marriage facing different challenges in the contemporary culture.

#### **Bibliography**

1. J. GRANADOS – S. KAMPOWSKI – J. PEREZSOBA, *Accompanying, Discerning, Integrating: A Handbook for the pastoral care of the family according to Amoris Laetitia*, Emmaus Road, Ohio 2017.
2. *Asian Horizons* Vol. 11, No. 1, March 2017, 3-196.
3. *Vidya Jyothi Journal of Theological Reflection*, Vol. 80, no. 12, 883-943.

### **ISMF V02 Marriage and Family in the World Religions**

**Ajay**

This course explains the meaning of marriage in the different religious traditions in Asia. It also analyses the various symbols used in other religious traditions. It analyses the Indian theological positions and the universality of Christian salvation and the Hindu principle of equality of religion. It also analyses family's role in dialogue and new evangelization.

#### **Bibliography**

1. International Theological Commission, *Theology and World Religion*, Vatican City, 1997.
2. M. Dhavamony, *Christian Theology of Religion*, Berne, 1998

### **ISMF S02 Family and Common Good**

**Thanamavunkal**

Welfare planning in the society always implies a family policy. The important social welfare policy domains are health, education, income maintenance, employment and man power, taxes, social services, housing, etc. Since all these elements are closely related to the life of the family in the society, all welfare policies can be considered as affecting the families directly or indirectly, negatively or positively. This course aims at analyzing the prevalent welfare policies, their understanding of the family and their impacts on the social subjectivity of the family.

#### **Bibliography**

1. ALLAN, G. (Ed.), *The Sociology of the Family: A Reader*, Blackwell, Massachusetts, 1999.
2. JOHN PAUL II, Apostolic Exhortation *Familiaris Consortio*, AAS 74 (1982).





3. PONTIFICAL COUNCIL FOR THE FAMILY, *International Conference on Demography and the Family in Asia and Oceania* (Taiwan, 18-20 September 1995), 1996.
4. THANAMAVUNKAL, V., *Social Subjectivity of the Family and Subsidiary Welfare*. A Study based on the Writings of Pierpaolo Donati, Pontificia Universitas Lateranensis, Romae, 2011.
5. ZASTROW, C., *Introduction to Social Work and Social Welfare*, Brooks/Cole Publishing Company, California, 1993

### **ISMF M05 Ethical Approaches and Issues in Bioethics Kainikkara**

The course explores the bioethical issues regarding the beginning and end of human life. It deals very briefly with bioethics in general, issues of childless couples, bioethical issues of producing human life through artificial means and the holistic methods or approaches to have life within marriage. The issues related to the end of life and Euthanasia are also briefly dealt with in this course.

#### **Bibliography**

1. CONGREGATION FOR THE DOCTRINE OF FAITH, *Dignitatis Personae*, Instruction on certain Bioethical Questions (September 08, 2008), in AAS, 100 (2008) 858-887.
2. CONGREGATION FOR THE DOCTRINE OF FAITH, *Donum Vitae*, Instruction on Respect for Human Life in its Origin and on the Dignity of Procreation. Replies to Certain Questions of the Day (February 22, 1987), in AAS, 80 (1988) 70-102.
3. CONGREGATION FOR THE DOCTRINE OF FAITH, *Iura et Bona*, Declaration on Euthanasia, (May 5, 1980), Pauline, Boston 1980.
4. PONTIFICAL COUNCIL FOR THE FAMILY, *Enchiridion on the Family: A Compendium of Church Teaching on Family and Life Issues from Vatican II to the Present*, Pauline, Boston 2004.
5. IRISH CATHOLIC BISHOPS' CONFERENCE, *Towards a Creative Response to Infertility: A Detailed Response of the Irish Catholic Bishops' Conference to the Report of the Commission on Assisted Human Reproduction*, Veritas, Dublin 2006.
6. Odile M. LIEBARD (ed.), *Official Catholic Teachings: Love and Sexuality*, Consortium Books, North Carolina 1978.
7. PONTIFICAL COUNCIL FOR THE FAMILY, *The Family and Human Procreation*, Catholic Truth Society, London 2006.
8. ELIO SGRECCIA, *Personalist Bioethics: Foundations and Applications*, (trans.) John A. Di Camillo - Michael J. Miller, The National Catholic Bioethics Center, Philadelphia 2012.



## ISMF P09 Abnormal Psychology

Moolayil

The course provides an introduction to various abnormalities and mental disorders. It introduces Schizophrenia and other Psychotic Disorders, Different Anxiety Disorders, Mood Disorders, Personality Disorders and Childhood Disorders with sample explanation of their treatment methods.

### Bibliography

1. *Diagnostic and Statistical Manual of Mental Disorders (DSM-5)*, American Psychiatric Association, 2013.
2. G. H. Wiedeman, *Personality Development and Deviation*, New York 1975.
3. J.C. Coleman and E. William, *Abnormal Psychology and Modern Life*, Bombay 1972.
4. L. A. Luciano, *Handbook of Developmental Psychology and Psychopathology*, Singapore, 1994.
5. D. Neale, *Abnormal Psychology*, New York 1974.

## ISMF A03 Communio Personarum

Parappally

This course is but a glimpse into John Paul II's philosophy and his understanding of marriage and the family. According to him, family stems from and continually returns to his understanding of the human person. Marriage is in truth a communion of persons. Thus, marriage, by its very nature, is an apt sign or symbol of the covenant of love, the communion of persons existing between the True God and his people.

### Bibliography

John Paul II, *The Theology of the Body: Human Love in the Divine Plan*, Boston: Pauline Books and Media, 1999.

John Paul II, *Apostolic Letter on the Dignity and Vocation of Women *Mulieris dignitatem**, 1988.

John Paul II, *Apostolic Exhortation on the Role of the Christian Family in the Modern World, *Familiaris consortio** 1981.

John Paul II, *Love and Responsibility*, Translated by Grzegorz Ignatik, Pauline, Boston 2013.

John Paul II, *Man and woman He created them*, Translated by Michael Waldstein, Pauline, Boston 2006.

John Paul II, *Acting Person*.

Ratzinger, Joseph, *Introduction to Christianity*, Translated by J. R. Foster. San Francisco: Ignatius Press, 2004.

Balthasar, *Theo-logic. vol. 2: Truth of God*. Translated by Adrian J. Walker. San Francisco: Ignatius Press, 2004.

**ISMF T13 The Home of St Therese of Lisieux:  
A Family Par Excellence****Wadakekalam**

Two scores and six years ago on 2 February 1994, Pope John Paul II scribbled his 'Letter to Families,' the subject which was ignited by the United Nations' declaration that 1994 would be the "Year of the Family." This 'Letter' of the Holy Father, Gratissimam Sane, sees the family as a way of the Church for the humans in their daily pilgrimage towards the heavenly Jerusalem. The course "The Home of St Therese of Lisieux: A Family Par Excellence" has been so tailored as to give a graceful and legitimate peep into the Martin family in the light of the Holy Father's 'Letter', keeping the spotlight on the familial virtues that flourished in the family of the Sacred Trio: Saints Louis Martin, Zelig Martin and Therese Martin. The Holy Father's vivid portrayal of a Christian marriage finds a comely niche, among many other places, in Les Buissonnets and Alencon.

**Bibliography:-**

1. Baudouin-Cross Marie, *Leonie Martin: A Difficult Life, Veritas*, Dublin 1993.
2. Bro Bernard, *The Little Way: The Spirituality of St Therese of Lisieux*. Translated by Allan Neame, Longman and Todd, London 1979.
3. Day Dorothy, *Therese: A Life of St Therese of Lisieux*, Templegate Publishers, Springfield 1987.
4. Emert Joyce, *Louis Martin: Father of a Saint*, Alba House, Staten Island 1983.
5. Piat Stephane-Joseph, *The Story of a Family: The Home of the Little Flower*, TAN Publications, Rockford 1995.

**ISMF V16 Laws on Women and Children****Adv. Joji Chirayil**

Laws for the protection of women and children are dealt with in this course. The Domestic Violence Act, MTP Act, POCSO Act, Juvenile Justice Act and other relevant statutes will be discussed. Moreover the CBCI guidelines to deal with sexual harassment at the workplace and KCBC guidelines for protection of minors and sexual abuse are also discussed.

**ISMF V08 Counselling Practicum****Alencherry**

Students will be required to do 35 hours of counselling and will submit a report of each session/case in a specified format. They will be assessed on the basis of their discernment of the case, their ability to assist the client and the quality of the report. In the end they will receive a pass or fail grade. Each student may be assigned to a place where he/she will go on their own, on the specific day. The student himself/herself may, with the permission of the supervisor, find a place for doing this practical. The students will be required to fulfil all formalities to keep our agencies in good relationship.



**INSTITUTE CALENDAR 2022 -2023**

<b>SEPTEMBER 2022</b>		
<b>Date</b>	<b>Day</b>	<b>Particulars</b>
12	Mon	New Academic Year begins
13	Tue	Class
14	Wed	Class
15	Thu	Class
16	Fri	Class
17	Sat	
18	Sun	
19	Mon	Class
20	Tue	Class
21	Wed	Class
22	Thu	Class
23	Fri	Class
24	Sat	
25	Sun	
26	Mon	Class
27	Tue	Class
28	Wed	Class
29	Thu	Class
30	Fri	Class
<b>OCTOBER 2022</b>		
<b>Date</b>	<b>Day</b>	<b>Particulars</b>
01	Sat	
02	Sun	
03	Mon	Class
04	Tue	Class
05	Wed	Class
06	Thu	Class
07	Fri	Class
08	Sat	
09	Sun	
10	Mon	Class

11	Tue	Class
12	Wed	Class
13	Thu	Class
14	Fri	Class
15	Sat	
16	Sun	
17	Mon	Class
18	Tue	Class
19	Wed	Class
20	Thu	Class
21	Fri	Class
22	Sat	Feast, St. John Paul II
23	Sun	
24	Mon	Class
25	Tue	Class
26	Wed	Class
27	Thu	Class
28	Fri	Class
29	Sat	
30	Sun	
31	Mon	Class
<b>NOVEMBER 2022</b>		
<b>Date</b>	<b>Day</b>	<b>Particulars</b>
01	Tue	Class
02	Wed	Class
03	Thu	Class
04	Fri	Class
05	Sat	
06	Sun	
07	Mon	Class
08	Tue	Class
09	Wed	Class
10	Thu	Class

**INSTITUTE CALENDAR 2022 -2023**

11	Fri	Class
12	Sat	
13	Sun	
14	Mon	Class
15	Tue	Class
16	Wed	Class
17	Thu	Class
18	Fri	Class
19	Sat	
20	Sun	
21	Mon	Class
22	Tue	Class
23	Wed	Class
24	Thu	Class
25	Fri	Class
26	Sat	
27	Sun	
28	Mon	Class
29	Tue	Class
30	Wed	Class

**DECEMBER 2022**

Date	Day	Particulars
01	Thu	Class
02	Fri	Class
03	Sat	
04	Sun	
05	Mon	Class
06	Tue	Class
07	Wed	Class
08	Thu	FEAST OF IMMACULATE CONCEPTION
09	Fri	Class

10	Sat	
11	Sun	
12	Mon	Class
13	Tue	Class
14	Wed	Class
15	Thu	Class
16	Fri	Class
17	Sat	
18	Sun	
19	Mon	Class
20	Tue	Class, Christmas Eve (Christmas break from Dec. 21 - Jan. 08)

**JANUARY 2023**

Date	Day	Particulars
09	Mon	Classes resume
10	Tue	Class
11	Wed	Class
12	Thu	Class
13	Fri	Class
14	Sat	
15	Sun	
16	Mon	Class
17	Tue	Class
18	Wed	Class
19	Thu	Class
20	Fri	Class
21	Sat	
22	Sun	
23	Mon	Class
24	Tue	Class
25	Wed	Class
26	Thu	Republic Day
27	Fri	Class
28	Sat	International Symposium & Convocation
29	Sun	



## INSTITUTE CALENDAR 2022 -2023

30 Mon Class  
31 Tue Class

### FEBRUARY 2023

Date	Day	Particulars
01	Wed	Class
02	Thu	Class
03	Fri	Class
04	Sat	
05	Sun	
06	Mon	Class
07	Tue	Class
08	Wed	Class
09	Thu	Class
10	Fri	Class
11	Sat	
12	Sun	
13	Mon	Class
14	Tue	Class
15	Wed	Class
16	Thu	Class
17	Fri	Class
18	Sat	
19	Sun	
20	Mon	Class
21	Tue	Class
22	Wed	Class
23	Thu	Class
24	Fri	Class
25	Sat	
26	Sun	
27	Mon	Class
28	Tue	Class

### MARCH 2023

Date	Day	Particulars
01	Wed	Class
02	Thu	Class
03	Fri	Class
04	Sat	
05	Sun	
06	Mon	Class
07	Tue	Class
08	Wed	Class
09	Thu	Class
10	Fri	Class
11	Sat	
12	Sun	
13	Mon	Class, Last date to submit licentiate thesis & Schema of 1 <sup>st</sup> licentiate
14	Tue	Class
15	Wed	Class
16	Thu	Class
17	Fri	Class
18	Sat	
19	Sun	Feast, St. Joseph,
20	Mon	Class
21	Tue	Class
22	Wed	Class
23	Thu	Class
24	Fri	Class
25	Sat	
26	Sun	
27	Mon	Class
28	Tue	Class
29	Wed	Class
30	Thu	Class
31	Fri	Easter Break Starts



## INSTITUTE CALENDAR 2022 -2023

### APRIL 2023

Date	Day	Particulars
01	Sat	
02	Sun	<b>Palm Sunday</b>
03	Mon	
04	Tue	
05	Wed	
06	Thu	<b>Maundy Thursday</b>
07	Fri	<b>Good Friday</b>
08	Sat	
09	Sun	<b>Easter</b>
10	Mon	
11	Tue	
12	Wed	
13	Thu	Classes resume after Easter Holidays
14	Fri	Class
15	Sat	
16	Sun	
17	Mon	Class
18	Tue	Class
19	Wed	Class
20	Thu	Class
21	Fri	Class
22	Sat	
23	Sun	
24	Mon	Class
25	Tue	Class
26	Wed	Class
27	Thu	Class
28	Fri	Class
29	Sat	
30	Sun	

### MAY 2023

Date	Day	Particulars
01	Mon	Exam, Seminar Presentations, Study Leave etc
02	Tue	
03	Wed	
04	Thu	
05	Fri	
06	Sat	
07	Sun	
08	Mon	
09	Tue	
10	Wed	
11	Thu	
12	Fri	
13	Sat	
14	Sun	
15	Mon	Comprehensive Exam: written
16	Tue	
17	Wed	
18	Thu	
19	Fri	Comprehensive Exam: Oral
20	Sat	
21	Sun	
22	Mon	
23	Tue	
24	Wed	
25	Thu	
26	Fri	Thesis defense
27	Sat	
28	Sun	
29	Mon	Thesis defense
30	Tue	Thesis defense
31	Wed	Thesis defense



**SCHEDULE OF CLASSES**

DAY	HOURS				
MON	9.30-10.15	10.20-11.05	11.20-12.05	12.10 -12.50	02.00 - 02.45
TUE					
WED					
THU					
FRI					